# THE PACIFIC

A religious and family paper

Volume LV. SAN FRANCISCO, APRIL 20, 1905 Number 16.

Pacific Theo Sem Reading Room

## GROWING CRAZY OVER PLEASURES AND INDIFFERENT TO DUTIES.

It is one of the curses of modern life that we are growing crazy over our pleasures and indifferent to our duties, and there are some of you whose pleasures are shameful and secret. They are pleasures behind closed doors. You shut the door and say, "Here no eye will see me. The darkness will cover me, and in the grey of the morning light I will arise and steal away—who will know?" And even as you speak, the Christ who went into the darkest pit of the world to succor and find his lost sheep, is gliding into that room, and he turns your pleasure into a deadly horror with his glance. He has made you understand that a man has no right to any pleasure that is purchased by another's wrong; nor to any gain that is purchased by another's loss; nor to any wealth that is purchased by another's poverty. "Whatsoever ye would men should do unto you, do ye even so unto them." And you cannot avoid that voice, because it is the Master Voice of the world, speaking the world's master truth. If barbarities have ceased, if a social conscience has been created, if duty to humanity has been recognized, if you yourself, sitting in that gallery tonight, with a good coat on your back, are not a slave with the bloody lash cutting into your flesh, wielded by the hand of a brutal master, I tell you it is because Christ has lived and died. All the justice that is in the world, all the compassion, all the mercy, has all come from the Man of Nazareth. You cannot avoid that Christ.—W. J. Dawson.

# THE PACIFIC

*Established 1851.*

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your subscription is paid.



$4 WORTH of GROCERIES $2

This offer may be withdrawn any day

To introduce quickly our unmatched Quality Groceries to new families, we make this novel offer without consideration to profit. We guarantee the quality, quantity and proper delivery.

Your two dollars back if not satisfied.

10 lbs. pure cane granulated Sugar $ .60
10 lbs. new fancy head table Rice .80
2 lbs. any 75c Tea (Engl. Brkfst, Oolong etc) 1.50
2 lbs. 40c Mocha & Java Roast Coffee .80
1 large tin pure Spice (Pepper, Must. etc) .30

Above lot Special for $2.00, worth $4.00

Freight shipments delivered free to San Francisco Depots

Smiths' Cash Store, Inc.
25 Market St., San Francisco
132 page Catalogue free on request

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO. - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
A. F. BUFFORD, Manager.



SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific
Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands, includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Cable Address:
FOSTER CO., SAN FRANCISCO

S. FOSTER & CO.
WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application


## LOVED FROM SIN.

The frail daughter of General Booth had preached her sermon and told her story night after night in a crowded room in the city of Paris, only to be mocked and jeered by those who came to crowd about her. At last, one night, with breaking heart she came down from her platform, walked through the crowd, and said to a poor fallen girl who sat in the rear seat, as she took her face in her hands and bent over and kissed her: "My dear sister, I would to God that I could love you to Christ."

Pure lips like those had not touched her cheek for many a year. She raised her face, instantly started to her feet, and then staggered from weakness down the hall, and fell, the first one, at the penitent form. She came that night to know Christ as her Savior, and stands today as one of the leading Salvation Army officers in that same country.

If you were to ask her what it was that led her to know the Christ, she would answer: "I was loved out of my sin into the kingdom of God."

There is a verse in Isaiah which declares: "Thou hast in mercy delivered my soul from the pit," the marginal reading of which is: "Thou hast in mercy loved up my soul from the pit."

This is the spirit we must have as the children of God if we would lead the lost to know him.—J. Wilbur Chapman, D. D.

An Irishman and a Frenchman were parting at the steamer. The Irishman, standing on the wharf waving his hand to his friend, shouted, "O reservoir!" The Frenchman, politely saluting, replied: "Tanks!"


Wanted.

Christian young men and ladies to sell Moody Colportage and other evangelical books. Reference. Call or address The American Sunday-School Union, 206 Kearny St., Room 403, San Francisco, Cal.

Golden Gate Undertaking Co.
G. P. Prechtel G. W. Keeler L. M. Snook
E. Worth, Sec'y.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley H. S. McCurdy
Assistants.

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco. Telephone Main 5578
OAKLAND BRANCH, 46 San Pablo Ave
St. Helena & Battle Creek Sanitarium Food

# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, April 20, 1905.

## The Pacific Coast in Brief.

Evidently the preacher who spoke of his sensitive people as super-senuous is not a Noah Webster.

The University of Oregon has adopted a course of study which is largely elective after the freshman year.

During the evangelistic meetings in Portland about 2,000 cards were signed. Meetings are in progress now in Seattle and Tacoma. Dr. Chapman is in Seattle; Dr. Biederwolf in Tacoma.

Washington Gladden has decided to speak on the grounds of the Lewis and Clark exposition at Portland the afternoon of Sunday, September 17th. Different ministers of prominence are to be secured for these Sunday afternoon services.

Southern California has inaugurated a movement for a college for young women. We judge from the names of the persons interested in the movement that it will be a success. No finer location for such a college could be found anywhere in the land. It would draw from all parts of the United States.

Seattle is to have a crematory. Hitherto the one at Portland has been used by Washington people. And, it is said, to a greater extent than by Oregonians. The sentiment in favor of cremation is growing all the time. A Berkeley woman remarked recently that she thought of death quite differently now that she had decided to have her body cremated when she died.

The Montreal Weekly Witness not long ago questioned the Rev. Dr. G. Campbell Morgan as to his attitude on the subject of Higher Criticism. His very sensible reply was: "My position toward the Higher Criticism is that of refusing to attack the critics, or fight the criticism. I believe that many of these men are absolutely sincere. The trouble is that half-informed men have jumped to conclusions which I hold the present position of critical inquiry does not warrant, and I am so convinced of the divinity of the Book of God as to have no panic in my heart, but to be perfectly sure that when the whole process is complete it must issue in the vindication of the whole Bible. I do not think the process is by any means complete, and I recognize that in all probability it will be slow and tedious, and while it goes forward many mistakes will be made." This is in line with the position taken by Dr. Morgan when he spoke on the Pacific coast last year and two years ago. It is a position which some other evangelists might well have taken; but unfortunately they did not take it.

The Portland Oregonian did not give the evangelists sympathetic aid in their work in that city. Dr. Chapman says that Portland is the first city in which he has held services where they have not had the sympathy and support of the press. One of the attacks of the Oregonian was on Dr. Toy because he told publicly the wickedness of his life before he became a Christian. The Oregonian has always been a law unto itself. Until recently it has had the daily newspaper field in Portland and largely throughout Oregon. But another daily was started two or three years ago. This, however, has not improved the Oregonian, for the new paper was at once much more on the sensational line and the Oregonian has been led to cater somewhat to the element liking that kind of a paper and has accordingly deteriorated. For many years the paper was the cleanest daily on the Pacific coast and ranked in this as well as in other respects with the best in the United States. In its treatment of ministers we have ever been of opinion that the Oregonian has erred. It has always been too severe in its criticisms when they differed from it on questions on which they had a right to differ. And its editor has for years hammered away relentlessly and rather unreasonably at the prevalent belief that Dr. Marcus Whitman saved "the Oregon Country" to the Republic.

The Portland Oregonian considered in a recent issue the field of usefulness of the small college and said in that connection: "That there is demand for the continued life of the small college may be admitted, if Oregon is a fair type of a Western state of small population. Here there are no less than thirty-six institutions of the character in question, exclusive, that is, of the six controlled and supported directly or indirectly by the state or the Nation. Of these, ten are governed by the Catholic church, reporting 1,557 pupils or thereabouts, by the last available returns. Many of these, however, are children, not fairly belonging to the college class. Two of Presbyterian foundation, reported 560 students; one, Episcopal, 177; two, United Brethren, 146; one, United Evangelical, 117; one, founded by the Friends, 117; one by the Baptists, 158; one by the Congregationalists (the oldest), 245; one by Methodists, 400, and three business or commercial colleges, 594. The figures will probably be increased when the returns for 1904 are available. The University of Oregon for the same year showed 373 students, the State Agricultural College 488, and four normal schools 583. Thus in 1903 the smaller colleges were instructing 4,071 students (including the children in the Catholic institutions), while the public supported or controlled colleges and university showed 1,444 students."

The Christian people of Los Angeles have had a great privilege in that they have had with them as a leader in a series of union meetings the Rev. F. B. Meyer of London. Mr. Meyer's sermons and writings are always for the cultivation of that which is highest and best. An extract from his recent book, "The Directory of the Devout Life," will show his spirit: "The Master insists that we should cultivate an ungrudging, unstinting and generous spirit. God loveth a cheerful giver. Think of God in his incessant giving. Giving his sun and his rain; giving to the church and to the miser, the thankless and heartless, equally as to the

loving and prayerful. That is to be our great model. We are to be stars, ever pouring our light on the vault of night; flowers, shedding fragrance, though on the desert air; fountains, though we rise in the lonely places of the world, where only the wild things of nature come to drink. Always giving love and help to this thankless and needy world because so sure that as we give, we shall get; as we break our barley loaves and small fishes, our hand will be filled, and filled again, out of the storehouses of God. Freely ye have received, freely give; and in what measure ye mete, it shall be measured to you again." Mr. Meyer gives personal testimony to the literal truth of these words, saying: "In my life I have found repeatedly that in proportion as I have given I have gotten, and that men have given into my bosom, according to heaven's own measure, pressed down, heaped up, and running over." For the realization of this spirit of service he says that there is needed a new baptism of love. "The love of God must be poured into our hearts by the Holy Spirit, who is given unto us. We must learn to unite ourselves with our Father's redemptive purpose, looking at the wrong done to us, not so much from our standpoint, but from that of the wrongdoer, with an infinite pity for all the poisonous passion which is filling his heart, and an infinite desire to deliver and save him. One thought for his welfare will thus overmaster all desire for our personal revenge, and we shall heap on his head the hot coals of our love, to melt his heart and save him from himself." This we quote from his article on "The Second Mile," in which he says that it is the second mile that tests our character; that about the first there is no controversy; and that we must traverse the second mile whether we will or not.

## The Religious World.

There has been of late a large increase in the number of monasteries in England, Scotland and Wales. An hundred years ago they numbered 52; now there are more than 1,000.

The number of communicants in the Nonconformist churches of England and Wales, according to the statistics for 1904 is 2,045,544. The Wesleyans number 593,471; the Congregationalists, 425,610; the Presbyterians, 81,555; the Calvinistic Methodists, largely in Wales, 165,218. The next gain in the membership of the Nonconformist churches for 1904 was 34,170.

A fine program has been arranged for the meeting of the International Sunday School Association at Toronto, Canada, June 23-27. Among the speakers will be the Hon. John Wannamaker, Secretary Shaw of the United States Treasury, the Rev. Dr. Roberts, the stated clerk of the Presbyterian General Assembly, Prof. Douglas MacKenzie of Hartford Theological Seminary, Dr. Sanders, the newly elected secretary of the Congregational Sunday School and Publishing Society, Mr. Robert E. Speer, associate secretary of the Presbyterian board of foreign missions, Bishops Vincent, McCabe and McDowell and President Stewart of Auburn Theological Seminary. It is hoped that Justice Brewer of the United States Supreme Court and Vice-President Fairbanks will also be among the speakers. Another speaker announced is Prof. M. G Brumbaugh of the chair of pedagogy in the University of Pennsylvania. Dr. Brumbaugh is the author of the valuable series of articles, now running in The Sunday School Times, on "The Training of the Teacher." Following are some of the topics to be considered at the convention: Discovering and Unifying the Relations of the Sunday School, to the Home, to Reform, to the Art of Pedagogy, to the Civil Government, to the Theological Seminary, to the Public Schools, to the University, to the Religious and Secular Press, to the Home and Foreign Missions; Reverence in the Sunday School, Worship in the Sunday School, the Sunday School at the center of the World's Issues, the Sunday School as an Educational Force, the Sunday School as an Evangelistic Force, the Sunday School and World Wide Missions, the Place of the Sunday School in the Theological Curriculum.

Bishop Bashford of the Methodist Episcopal church recently spent several months in China and he says that his travels there have led him to the conviction that there is a deeper and a far wider desire for Christ in China than he had dreamed of before going to that country. One missionary who had been in China for forty years said to him that he had seen more people turning to Christ during the last four years than during all the preceding years of his experience as a missionary. The bishop called on the famous London missionary, Dr. Griffith John and writes as follows concerning him: "He is rounding out the fiftieth year of his service in China, sound in body, vigorous in intellect, and driving at the top of their Chinese speed three writers who are taking down his dictations and putting them into shape for publication. I may add, his knowledge is so full and his judgment so sound that the London Times often sends a correspondent to obtain his views on Chinese affairs, and publishes his opinions as authoritative. Dr. John more than confirms the strongest statements of our own and other missionaries. He says that the present cultivation of Western learning by the officials is the result of the Boxer uprising. They were awakened from the lethargy of ages by the war with Japan, and then by Western troops marching straight into Peking and putting China at their mercy in what appeared to the officials an incredibly short time. They were impressed by the protection of life and property by English and American troops, and by the fairness of the terms which these countries secured for China. At the same time they were awakened as never before to the impending dangers of a division of the empire; and they are anxious to put China in better shape before another contest arises. Hence Dr. John thinks that the Boxer uprising has to a considerable extent transformed the officials of China, but he maintains that the appreciations of Christianity by the masses is due to a hundred years of splendid service by Protestant missionaries, and that the present striking manifestations of interest are due to the removal of official repression of native friendliness toward the missionaries. Hence he holds that the present harvest is the legitimate result of long-continued cultivation of the soil and faithful seed-sowing, and that it will prove much larger than even the missionaries anticipate. In proof of the revolution which has taken place among the Chinese in regard to Christianity he says that whereas he could not give away tracts or Bibles 25 years ago, in 1903 the London Missionary Society sold and distributed from Hankow alone two million tracts and almost one million portions of the Bible; and the sales of 1904 will surpass those of 1903. He added: 'You cannot possibly realize the change from the conditions which confronted me during the first forty years of my service in China. It is a new heaven and a

new earth. It is no longer the question of the awakening of China, but of the awakening of Christendom to the opportunity which now confronts her in the Celestial Empire.'"

## PORTLAND'S PENTECOST.

CEPHAS F. CLAPP.

Portland has experienced many great revivals. Under Hammond, Moody, Mills and others the religious influences of this city have been awakened, and there are hundreds now living in the city, or in the state, who were converted in these meetings. But no such awakening as the recent one has ever occurred before. The evangelists have been long looked for, and were cordially welcomed. Those who were intimate with them and with their work in the East, were most eager to secure them for Portland. Others who had known but little about them or their work took them on faith, based on the judgment of their brethren, or went into the movement with a willingness to co-operate with anything that promised to better the religious conditions of the city and coast. Some preparation had been made. Those most influential in securing these preparations felt that a great deal had been done, but when the workers came, and the battle was on, we realized how utterly inadequate had been the preparation. Had more been done in the way of preparation, vastly more would have been accomplished. But the results exceeded all expectation. Sixty churches went into the movement, and almost without exception the support given by pastors and churches was hearty and sympathetic. Nine districts were made, and nine strategic centers were established. In the nature of the case not all churches were equally well located to unite with their own division, and for this reason not all churches will share equally in the fruits of the revival.

Each division had its own evangelistic commander, who was surrounded by his staff of local pastors, and his adjutants of lay workers. If nothing more had been accomplished than to effect this organization of all the denominations of the city, to stimulate them into earnest and intense, as well as wise and well-directed activity, and to fuse them in the white heat of a re-consecrated, spirit-filled life, this would have more than compensated for all the time, labor and expense of the meetings.

But this was not all. It could not be all. Few genuinely converted children of God could go into such an atmosphere as prevailed here for nearly three weeks and ever be the same afterward. There were visions of duty, visions of fellowship, visions of the mighty saving power of Christ, baptisms of the Holy Spirit too sacred to understand, much less describe, which will change the character of the preaching of scores of ministers, and the lives of thousands of church members. Multitudes of Christians, not only in Portland, but all over this state, were moved by what was occurring in Portland. Eternity alone will measure the far-reaching results. Little account was made of numbers; indeed, all the meetings I attended, I heard no statement or estimate as to how many cards were signed, or how many were hopefully converted. After the evangelists had gone the daily papers stated that more than two thousand had signed cards promising to live Christian lives. In many cases these were back-slidden ones who had been reclaimed, or half-hearted, worldly church members who had seen a new vision of duty and privilege in devotion to Christ. Some were children, and these were the most precious fruits of all the work, for from these will come the strongest Christian characters, the best informed and best equipped workers for the kingdom.

A marked feature of the great work was the loyalty of each section of the city in the support of its own evangelist and campaign. It was not only one tremendous wave of salvation sweeping over the city, it was nine distinct revivals in the city at the same time. I could not attend every one of them, although I heard nearly all the evangelists. I was impressed with the earnest, modest, genuine and wise presentation of the central truths of God's word, and the simple methods used in bringing souls to a decision. Here were nine evangelistic pastors, all thoroughly acquainted with a pastor's position and responsibility, each a master in the art of soul-winning. The one thing that the most of us find difficult to accomplish to bring men to an immediate decision. We can educate them, instruct them, attract them, and yet, personally I must confess that in fourteen years of actual pastoral work, the most difficult thing for me to do was to bring the men and women who came to my church to a decision and compel them to act. Others no doubt have more of this gift than I, but undoubtedly my experience is the experience of hundreds of other pastors. But here were men who were as adroit in catching men as these unconverted men are in resisting the appeals of truth from the pulpit. Not only so; here was a condition of things in the churches which practically disarmed the stock-in-trade excuses of the unconverted, such as "Sectarianism," "Lack of unity among denominations," "The churches are too cold," and a multitude of other excuses put forth by those whom we are trying to bring to Christ. Here were more than half a hundred churches, representing practically every evangelical denomination, all engaged in seeking the lost and working as if they were one body indeed, and in spirit as they are one in theory. The moral effect of such an array is something grand. Then the volume of prayer was such as to compel the heavens to open and let down the showers so long desired. Hundreds, not to say thousands learned, in the actual school of experience, to become individual workers. One young man who was converted at one of these soul-saving stations, brought six people to the altar in one night in the Congregational church at Sunnyside. Brothers brought brothers, and children brought their parents. I attended only one of the street meetings conducted by Mr. McComb, but standing by my side at that meeting, a man was converted who told me he was on his way to work and stopped for a moment to hear what was being said. He was a well-dressed, intelligent man and gave a fine testimony to his conversion then and there. The last night of the meeting I shook hands with a man who seemed very happy, and when I asked him how long he had been a Christian he said "Ever since the midnight parade." "I was saved," said he, "at Baker's Theater in the midnight meeting." Then he told me how, when that great procession came down the street, he was amazed beyond measure and almost involuntarily fell in behind, scarcely knowing where he was going or why. When they came to the theater, he said, "I saw the crowd trying to get in, and somehow I felt that where everybody was so anxious to go there must be something doing." So he crowded and

jammed with the rest, succeeded in getting in, was moved by the appeals of the evangelists and rose for prayer. "Even then," he said, "there was no change; but when they asked me to sign the card, I read it over, and over carefully, and then after much hesitation, deliberately put my name to it. Then when I saw my name there I knew I had given myself to Christ outright and had burned the bridges, and instantly there came a peace into my heart and I believed that I was a child of God."

One man told me that his niece coming home from school picked up a card on the sidewalk and brought it home, asking whether it was not a ticket to some entertainment and whether it was good for an admission. Her grandfather took it, read the passage of scripture that it contained, was convicted of sin, began to pray and soon found peace in Christ. I mention these cases not as exceptional, they are a few among hundreds. They are simply illustrative. I found that people with whom I had spoken often about their souls, prominent business men of the city, as well as exceedingly wicked men, were vastly more accessible than they had ever been before, in fact they seemed to welcome conversation on the subject of their own personal relation to God, and I have no hesitation in saying that they expected it. To have such a condition, such a favorable religious atmosphere in which the pastors can carry on the work, is something to be grateful for. So far as I know the pastors in the city were a unit in commending the work of the evangelists. I did not hear an unfavorable comment from any evangelical pastor. A Universalist minister regretted the preaching of some belated orthodoxies;" an Episcopalian minister from Astoria attacked the work, and one of the daily papers not only criticized the theology presented, but constantly minimized the work. Barring these adverse criticisms, so far as I could judge, all the pastors of the Ministerial Union, which is composed of all denominations, were not only favorably impressed, but greatly rejoiced over the work. I have never heard any evangelism so highly and so universally commended by pastors and laymen of all denominations. I am giving simply my own impressions; I speak for none other.

I have not the slightest doubt that the movement was accompanied by the Holy Fire. The great noon meetings in the Marquam Theater, where two thousand people gathered every day to hear the gospel, the crowding of every one of the nine places where the simultaneous meetings were held except one, and even in the single exception, at least a thousand were present constantly, while twelve or fourteen hundred gathered on Sunday and on other special evenings, the aggressive, personal work of hundreds of enthusiastic lay workers, the unusual anxiety about the unsaved on the part of church members, all these things and a hundred other indications, leave no doubt in the mind as to the Divine operation of the Holy Spirit in this great work. At a meeting for Japanese on Saturday evening in the Y. M. C. A. Hall, four hundred were present, and much interest was manifested. A Chinese preacher reported forty-one conversions among the Chinese during the meetings, though I do not know that they attended any of the general services. The Spirit of God was moving in the city and the fire spread among the citizens of foreign tongues. A German pastor reported a marvelous movement among his kinsmen of the Fatherland. The evangelists have gone, but the atmosphere created by them remains. It is too early to gather any statistics as to additions to the churches. A few months later I will give some details as to that.

I will also give fuller reports from the pastors themselves. The city of Portland is not yet saved. Multitudes of its citizens from every walk of life, and from every strata of society are yet in their sins. The theatres and saloons are not closed. There are still those who declare that "these men are full of new wine." But God has revealed himself to many and he has demonstrated his willingness to save souls whenever his people go at it in earnest and with a single heart. The influences set in motion at this time will not be effaced for half a century.

## MISSIONARY WORK IN HAWAII.

REV. DOREMUS SCUDDER, D.D.

[The Congregational Home Missionary Society has turned over to the American Missionary Association the entire Hawaiian work, and the Association has pledged itself to furnish $9,000 for the first year. The superintendent of the work in Hawaii is the Rev. Dr. Doremus Scudder, who furnishes the following interesting article.—EDITOR.]

The time is not far when "Uncle Sam" will unlearn his colossal mistake and begin to class the Celestial and the man of the Rising Sun with the much-lauded immigrant from Northern Europe as the peoples whom of all others we most need for the enrichment of our national family. Here the practical politician is encountering a new sort of American citizen who will make his trade infinitely harder than it would be if Pole or Italian, or even Emerald Islander had flocked to this Paradise—a citizen who is by far the best taxpayer that we have, fulfilling his financial obligations to the state more faithfully than those of purest American blood. We are face to face with new problems in these Islands and what the outcome will be only God knows.

The following are the statistics of children in the schools of Hawaii:

Pure Hawaiians, 4,877; Japanese and Chinese, 4,570; Portguese, 4,345; Part Hawaiian, 3,234; Americans, 877; British, German, Scandinavian, 651; Porto Rican, 556; Other Foreigners, 189; total, 19,299.

Add the American, British, German and Scandinavian figures in the above table and you get 1,528—the salt that is to savor the mass of 19,299 souls in the upgrowing generation. The most virile and dependable element next to that tiny 1,528 is the "menacing" 4,570 who hail from Asia. Our Yellow Peril is to be either our salvation or our perdition. Ask any teacher in our public schools the question "who are the brightest and best pupils?" I have yet to find one who will not answer unhesitatingly, "Chinese and Japanese," and that, too, in this order. The president of the largest bank in Honolulu said to me recently: "I cannot explain how it is, but I can take a young Chinese out of the Mills Institute (our Mission School for Chinese in Honolulu) into my bank and he will do anything I tell him in any branch, learning quickly and proving reliable, while it takes a white young man much longer and he will make many more mistakes." If Americanism is to succeed here it will be through the instrumentality of these American-born men from Asia. They will develop our leaders for they have the capacity, the industry, the persistence and the citzenship. Will they have the

American spirit? They will if the churches of America will help us to train them.

Outside of Honolulu the Japanese and Chinese are found upon the plantations in small camps. Plantations often cover many thousands of acres, and as a rule reach in a long line parallel to the sea coast. They are as isolated as a Western farm and each is sufficient unto itself. The manager and a very few of his staff are Americans or North Europeans. The 1,000 or more laborers comprise Japanese, Chinese, Portuguese, Koreans, Porto Ricans and a few others. At convenient points in the plantations the camps are located, containing sometimes only men of a single nationality. Where two or more races are herded in the same camp the laborers are, as a rule, housed in separate quarters, the Japanese by themselves, etc. Considering the climate and the conditions which the laborers were accustomed to in their homelands the housing is good. The camps are sanitary, the men healthy, well paid, and generally contented. But the Japanese camp is Japan, the Chinese are in China, the Portuguese live in the Azores. Nothing purely American is anywhere to be seen. These foreigners bring their strange habits of life, their conceptions of personal modesty or immodesty, their differing moral standards and their vices. Hawaii lives in continual danger of becoming the one American territory where the social evil is not only condoned, but licensed. But for the Edmunds law the world might even be treated to the spectacle of these Islands adopting a system of legalized vice, which the moral sense of Japan is being educated to discard. A menacing reflection sounds in the air, "Is Hawaii to become the saloonkeeper's Paradise?" Pay-day comes around on the plantations and a crew of oriental gamblers swoop down upon the Asiatic camps and reap a harvest. Tragedies and comedies peculiar to Hiroshima and Canton make life alternately grave and gay. The children grow up in a nondescript atmosphere unlike anything the world can show elsewhere. For the restraints of life, the traditions that make up the richness of existence in the home land, are wholly wanting here. Religion is almost entirely absent. A tiny Buddhist temple or Shinto shrine may lurk somewhere about one of the several camps of the plantation, but it is an exotic. The saddest spots on earth for children are these lonely mid-Pacific Asian camps.

Yet these children have the brains and the inherited will power to develop leadership. Put now an earnest, devoted Christian Japanese evangelist in such a camp. Instantly a new force is evident. He is an embodiment of all that is best in his national life, his people gather about him. They seek him in sorrow, they flock to him in their difficulties with the foreign manager; he writes birth certificates for their children and engineers their marriages, and all the time he tells them the story of the Cross, which his life enforces. When in addition to all his other services he opens a tiny school out of public school hours and teaches the little folk how to read the dear old curlicues that form the handwriting of Dai Nippon, he seals his hold upon these hard-working men and women body and soul forever. Change the details and you have a like picture of the work we are doing for the Chinese. Hawaii is sending back to the Asian continent thousands of men and millions of dollars every year. Shall a goodly percentage of these dollars go to help establish Christian institutions in China and Japan? We have already begun this work. Among the Christian laymen of Japan three men are known wherever there are public-spirited Japanese. One of these three is the Hon. Taro Ando of Tokyo. Hawaii led him to Christ. We have no such striking instance in China because China is not yet homogeneous. But some of the growing young men with brilliant prospects of influence and position in that empire became Christians on these Islands. Already young students who have consecrated themselves to missionary work wherever God may call are going in respectable number from here to Japan and the mainland to complete their preparation. A more striking work may be done for all Eastern Asia now in Hawaii than anywhere else on the globe.

## SOME FEATURES OF THE WELSH REVIVAL.

The revival in Wales numbers now nearly an hundred thousand converts. All in all the great work has told on the health of the central figure in the movement—Mr. Evan Roberts; and there have been some actions on his part for which his friends have sought to excuse him on this ground. The Rev. H. E. Lewis said in the British Weekly of March the 23d:

"The report of his meetings has been now, as formerly, very much exaggerated. His methods lend themselves to something like caricature—sometimes cruel caricature; and consequently, when these methods become still more accentuated, one can forecast the kind of report that will be forthcoming. Last week, when he took upon himself to give the name of someone in the audience whose unbelief was hindering the meeting, it is evident that he himself was overwrought. As Mr. Davies of Brighton, very wisely said, even supposing that these names or revelations were given in answer to prayer, 'the question suggests itself whether such secrets are not obtained at too great a cost when the consequent exhaustion unfits him for the pursuance of his great mission. Is there not a more excellent way for bringing home conviction of sin than even supernatural thought-reading? And is not this importance which is being increasingly attached to the supposed supernatural gifts of the missioner, a direct reversal of Paul's estimate of the relative value of those very gifts which undoubtedly existed in his day, and the grace of love which existed then, and happily still exists? Moreover, are there not special dangers connected with such claims—to wit, the example of that great man, Edward Irving?'

"That is clearly true, and timely. And it suggests the absolute need of a rest and change. If any man has earned a holiday, he has. Undoubtedly the difficulty is to wean him from his work—for the work's sake as well as his own. But while saying this, I believe that much that is written down as eccentricity or worse, is simply the character or equipment of the man. Surely a personality like this has some laws of its own which every casual onlooker cannot decipher and elucidate in half an hour's haste."

In the early part of March Mr. Roberts suddenly cancelled all of his engagements and stated that the Spirit had imposed a seven days' silence on him, and for that time he refused to see callers. When his mother was asked whether she was going to see him she replied: "If Evan says he must be left alone and not spoken to for seven days, he must be left alone. I am going home. Evan has always been fond of shutting himself up to read, pray and meditate. It is nothing new in his history."

### W. T. Stead Concerning the Revival and Revivalism.

W. T. Stead, the noted London journalist, contributes an article on the revival to Public Opinion of April the 8th, in which he tells of the visions which Mr. Roberts had before entering upon the work and in which he asserts that there is nothing novel in this experience. "Everyone who reads the lives of the saints or of the great mystics," says Mr. Stead, "is familiar with similar experiences. This mystic vision which enables a man to comprehend the secret of God in the creation and ordering of the universe was common to all the great saints, and also to one not usually classed as a saint, Walt Whitman."

Mr. Stead says in his article that the revival is much more than a sociological phenomenon; that it is the re-establishment of a living communion between mortals and immortals, between the erring children of men and their All-living Father in Heaven; that it is a trumpet blast summoning each human being to be a Christ to those among whom he lives, and that the future of our lives depends upon the nature of our response. He takes occasion to state that he is a firm believer in the supernatural, "especially the supernatural in man." And that every year it seems to him "We are coming nearer and nearer to a scientific demonstration of the existence of the soul and of the reality of the unseen intelligences, to whose intimate relations with our life all religions have borne testimony."

In the opinion of Mr. Stead the revival is a sign of the near advent of a great onward stride in human progress. Not in the article from which we have been quoting, but in one on "The Psychology of the Revival" in the recent book entitled "The Story of the Welsh Revival," published by the F. H. Revell Company, he says concerning Revivalism:

"Revivalism may be defined a Christianity in earnest—impatiently in earnest to produce an immediate impression on the heart and consciousness of men. Revivalism differs from the ordinary conventional methods of religious teaching in that it concentrates all its efforts upon the supreme point of inducing individuals to take, there and then, the fateful decision upon which their whole future depends. To rouse men from apathy and indifference, to compel them to face squarely the eternal alternative, to leave them no subterfuge or evasion, to bring to bear upon hesitating and doubting souls the pressure necessary to induce a definite acceptance of the service of Christ—this is revivalism. In one form or another it has always flourished, and will always flourish wherever there is a great difference of moral temperature among men. Mr. Gladstone in Midlothian affords a supreme type of the successful revivalist in politics. Peter, the Hermit, was a revivalist of another type. But for the most part revivalism means a spiritual awakening, the conversion of individuals, who, from living in indifference or in vice, turn from their evil ways and lead new lives in which, however imperfectly, they endeavor consciously to follow Christ. So far from revivalism being opposed to the teaching of modern science, it is nothing more or less than the practical application to the human heart of principles set forth by the latest psychological science."

---

A youthful lady was enjoying her first visit to an Episcopal church. She discovered the gallery. "Mother, are those the wicked back there on the shelf?"

### DR. VAN DYKE'S CONCLUDING LECTURES.

J. W. B.

It takes a poet to interpret a poet. Dr. Van Dyke is an equipped and trenchant critic, but he is much more than a critic; he is also an interpreter. This he proved in his last three lectures, in which he passed from the general to the particular, from principles to persons, from analysis to interpretations. Appreciation is part of criticism. It should be the major part; too often it is the minor part, and not infrequently it is altogether absent. Dr. Van Dyke's appreciation is intense, discerning, whole-souled. With him, depreciation is subordinate and made only in the interest of a a truer and more critical appreciation. Dr. Van Dyke's warm and vital appreciation of three English poets so unlike as Wordsworth, Browning and Tennyson is a lesson in catholicity of sympathy and a rebuke to the one-poet people who can see no virtue in any other than their own patron poet. Each of these lectures was an almost perfect example of art and of the quality of inspiration.

#### The Fourth Lecture.

The fourth lecture was entitled Poetry and the Recovery of Lost Joy and was devoted to Wordsworth. Poetry restores to hearts discordant the secret of a new harmony. Wordsworth is the poet of recovered joy. Wordsworth is too much regarded as a poet to be read by female school teachers and country clergymen. He was born a lover of joy, but passed through a complete bankruptcy of joy at the very beginning of his mature life. The disillusioning of the French Revolution, in which he had been at first ardently sympathetic, left him bankrupt of joy. His problem was the recovery of joy and the diffusion of it. Joy is essential to the deepest understanding of life. The gloomy soul does not penetrate to the heart of the universe. Wordsworth's joy was three-fold (1) the joy of finding in Nature a Living Spirit, (2) the sense of the inestimable value of the humblest human life, and (3) the joy of obedience to law and fidelity to duty.

Wordworth's best work in Nature poetry is done with his eye on the object and his imagination beyond. He was especially sensitive to sound and movement. He is the poet who sits oftenest at the ear-gate of the soul, listening. Vitality and unity, mark his faith in Nature. But Wordsworth loved humanity as well as Nature. He is to humble life in poetry what Millet is in painting. He is, as Coleridge said, a "miner of the human heart." His great lack is the sense of humor. Wordsworth saw also that the true liberty and grandeur of mankind are to be found only in the road of fidelity to duty. This appears in The Skylark, The Ode to Duty, The Happy Warrior and many of the Sonnets. Wordsworth's service was to life at its fountain-head. The teaching of his poetry is to heighten our joy in common things and to deepen our trust in a wise, loving God.

It is doubtful if any interpretation of Wordsworth has been made equalling this lecture in insight, sympathy and harmony.

#### The Fifth Lecture.

The fifth lecture on Poetry and the Glory of the Imperfect, was a Browning lecture. Was there ever such a Browning audience, or such a Browning lecture? It was virile with Browning's own virility, impetuous with his impetuosity, imbued with the same faith in God and humanity. It was not an easy task

which confronted Dr. Van Dyke in attempting to interpret Browning to an audience of between two and three thousand, by no means all of whom could be numbered among the disciples of the poet; but by eloquence, dexterity and wit the task was superbly accomplished, so that no person could have left the hall without feeling that Robert Browning had a message and without knowing a little of what the message is.

After referring to the growth of the lock-smith literature about what is called the alleged obscurity of Browning's poetry, the lecturer declared that "it is not yet quite clear whether Browning's poetry is clear or not. The clew to Browning's mind is inexhaustible curiosity, dominated by optimism. His chosen method is dramatic and his manner psychological—not metaphysical, as is sometimes averred. Method and manner belong together. If Browning had cut fewer blocks he might have made more statues. Life is more interesting than art because it is not yet perfect. Man's life is a struggle. Existence is becoming. Browning had great confidence in God, as Love, in the personal Christ, and in immortality. Ethically, however, his light was mingled with darkness, He ignores the truth that there is an activity of soul in self-restraint. Virility alone is not virtue; this Browning fails to see. He lays so much stress on the individual, too, that he has hardly anything on the development of the race as a whole. With the last point one might be tempted to take issue, recalling the noble passage in Paracelsus, beginning,

"For these things tend still upward, progress is
The law of life, man is not man as yet."

and others. But for the lecture as a whole no lover of Browning could fail to be grateful.

### The Last Lecture.

The last lecture, on Poetry and the Harmony of Life, was devoted to Tennyson and gave to the course an inspiring and impressive close. The audience was the largest, most expectant and responsive of any and the lecturer gave himself most unreservedly to his subject and to his hearers. The burning out of the electric fuses failed to drive away the muses. Probably not since the days of the old-time Lyceum, with its famous lecturers, has there been anywhere in this country greater interest in a literary lecture. If Tennyson's pure and refulgent light has failed, at all, in recent years before the electric glamor of a more self-assertive poetry his light was set again upon the stand by Dr. Van Dyke and ligted all that were in the house.

Tennyson was nothing but a poet, said Dr. Van Dyke, but nothing that human life can win is higher than that. As an artist, Tennyson's care for clearness, balance, harmony, was an unconscious symbol of his love for vital harmony. His art shows itself (1) in the power of subtle suggestiveness in the expression of human feeling. He could express twilight emotions. Style, said Dr. Van Dyke, consists in putting enough words of the right color in the right places. (2) Tennyson is characterized by the perfection of his observation and description of Nature, (3) by the rythmical magic of his verse, and (4) by the variety and versatility of his work. Tennyson taught reverence for woman, patriotism, and the duty of man to humanity. The great animating truths of Tennyson's creed were the divineness of love, the freedom of the soul and immortality. The order of the universe comes from God as a personal, spiritual Force. Personality is the central fact of life. Passionate faith in immortality throbs and glows in all Tennyson's poetry.

In no lecture did Dr. Van Dyke's power as a reader appear quite so markedly as in this lecture. His rendering of Blow, Bugle, Blow, Tears, Idle Tears, Charge of the Heavy Brigade, Ode to the Duke of Wellington, Crossing the Bar and other poems was a revelation of the beauty and depth of Tennyson's message and stirred the audience profoundly. Dr. Van Dyke's vivid memory of Tennyson's own voice and rendering entered into his reproduction of the poet's thought and feeling.

Thoreau once said, "I never yet met a man who was fully awake. If I did, how should I dare look him in the face?" Dr. Van Dyke is a man as fully awake to the best things in life as one may find. And yet no one but loves to look him in the face, to listen to the harmony of his voice, to feel the charm and inspiration of his personality. It is difficult to over-estimate the present effect and the permanent impress of his coming to this community in the stimulus to purer living and higher thinking.

## THE ROCKEFELLER DONATION.

### A Baptist Utterance for the Protestants.

EDITOR PACIFIC:—Will you suffer one who is not quite of your household of faith to say a word concerning the paper by Dr. Adams on "The Rockefeller Donation?" I have no intention of discussing either Dr. Adams' statement of the case, which from his point of view is exceedingly well set forth, nor of entering into any extended discussion of the issue itself. I am heartily in agreement with Dr. Gladden and the protestants generally, but a very few words will suffice to fulfill the intention of this letter.

It seems to me that Dr. Adams rather ignores the most vital statement of Paul in the very scripture which he cites. Paul indeed argues, quite as successfully as do those who defend the acceptance of Mr. Rockefeller's donations, that the "tainted" meat is not really affected by the conditions out of which it came, even as is argued concerning "tainted" money. But Paul concedes the whole issue to the protestants in circumstances analogous to those now under discussion when he says, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake." That is, tainted money which comes in the way of ordinary offerings and contributions, accept without question. Then he goes on, "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake." Here also the analogy would seem to justify accepting an offering from men outside the church without curiously inquiring into their methods of money-making. But mark what follows: "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake; for the earth is the Lord's and the fulness thereof."

Now, to accept money generally given without inquiring too curiously into its origin, is evidently allowed, both by Paul's reasoning, and by every reasonable consideration of the public welfare. Even to accept in particular instances from ungodly men large amounts not gotten in the most Christian way may also be justified in like manner. But once this offering is challenged, and the conscience of some weaker brother is involved in our action it were better to "eat

no meat while the world stands," or to accept no more offerings from millionaires while our present iniquitous social system stands, than to make one of these little ones to stumble. And when all is said the unfortunate thing about this issue is that whether the church wills it so or not she is put in the position by accepting Mr. Rockefeller's money now of preferring the meat of money to the conscience of the increasing host of workingmen who regard such money as tainted and unfit for use. This is conceding far more than I would concede myself as to the possible cleanness of Mr. Rockefeller's money. We Baptists have so far accepted Mr. Rockefeller's money because the issue has not been clearly raised. To accept it now is to say openly that we care more for his dollars than we do for the conscience of the brethren. I know how many workingmen feel, and I am free to say that the present attitude of the church as the apologist and beneficiary of such millionaires as Mr. Rockefeller is a calamity to the cause of religion among us that all the Standard Oil millions could not outweigh.

Sincerely yours,

ROBERT WHITAKER,

Pastor 23d Ave. Baptist Church, Oakland.

## BUREAU OF MISSIONS BULLETIN.

81 BIBLE HOUSE, NEW YORK, April 1, 1905.

The Sunday-schools of the Protestant Episcopal church, in twenty-seven yearly Lenten offerings, have given to missions a sum of $1,469,077.60.

The king of Siam has been led by the American missionaries to decide to abolish gambling in his domains. Gambling is a scourge of the Siamese people and a source of revenue to the government.

The Japanese army hospital at Osaka has 10,000 beds generally all full. It is entirely open to Christian missionary work among the patients, and what an opportunity this offers for planting seeds of a new life!

The British South Africa Company, looking about for articles which will bear taxation in Barotsiland, has finally decided to tax wives. Every polygamist must pay each year $5 per head for all of his wives except the first.

The British government of the Sudan has prohibited the sale of liquors to natives. This bars out a number of Greek traders who thought to live by encouraging the people in copying habits firmly fixed in Western civilization.

Rev. G. W. Rawlings of the C. M. S. has been asked to take charge of the moral instruction in the great government technical school in Osaka, Japan, both masters and boys welcoming his lectures although thoroughly Christian in tone.

Malay women, says an English Bible woman, are often afraid to let their Mohammedan husbands know of the Christian instruction they receive. They hide the Malay gospels which they buy, often behind the picture of Mecca, which hangs on the wall in most Mohammedan homes.

Captain Bickel of the Baptist missionary ship on the Inland Sea of Japan visits some four hundred little islands where no other Christian work is being done. Among the million of souls found in those islands, Buddhist influence is strong and dirt and immorality abound. "Buddhism, dirt, and immorality!" Why are these so often associated?

The colleges of Japan now have some 5,000 Chinese students who are receiving an up-to-date education. They will return to China as missionaries of Japanese civilization. Since Japanese civilization is not yet quite the same as Christian civilization, the present is a most critical moment for China and calls for greatest efforts to make Christ lead both in Japan and in China.

In the hospitals of Japan one or more Christians are pretty sure to be found among the patients in almost every ward. The visits of missionaries to the hospitals serve to bring these men forward. They often aid in distributing literature and in explaining to others the Christian teaching. This incidental result of missionary visits to the Japanese hospitals—the strengthening of the faith of Christian soldiers by setting them to work for Christ—is apt to be overlooked.

Forty years ago some kindly Christian gave a New Testament to a wounded soldier in a hospital at Vicksburg, Miss. The soldier has just written to the American Bible Society that he found the New Testament precious when he was in the hospital. Therefore he sends $300 to be used as speedily as possible for putting the gospel into the hands of wounded soldiers in Japanese hospitals. The gift of one New Testament long ago has reached to the other end of the world and multiplied ten thousand fold.

The British and Foreign Bible Society colporteur, distributing Bible portions among the wounded Russian soldiers in the far East, says that one of them read aloud the 24th chapter of St. Matthew as far as verse 14, when another interrupted him: I see this free distribution of the Evangel is also happening under God's guidance." Another soldier added, "May all be richly blessed who have part in it." Scorn of the dissolute men who have ruined Russia should not blind us to the sturdy qualities of Russian peasants like these soldiers who are often deeply pious and who are yet to make the nation strong again.

What means the open door? We are bound to study the meaning of signs. The word of Jesus still stands which rebuked men for not reading the signs of the kingdom, although they quickly read the signs of the seasons and of the weather. The opening of long closed lands is a sign of these early years of the twentieth century. Signs of this sort crowded into the last five years deserve careful attention: Tibet has received within the past year the first shock it ever received strong enough to dislodge the bars of its gates. No door is yet open, but the bars are shattered beyond restoration. Arabia is now undergoing a similar experience. Rebels have defeated the Turkish troops and surround the great fortress of Sanaa, capital of Yemen. This rebellion against the Sultan, who has steadily stirred fanaticism against Christian visitors to Arabia is the beginning of the end of exclusiveness there. The bars of the gates are dislodged. Abyssinia has been as obstinate as Tibet and Arabia, in barring out influences from outside that might disturb the self-sufficiency of its lazy and ignorant priests. Within a year the Archbishop of Abyssinia has allowed preachers connected with the Swedish national mission to enter the country with the Bible and with schools. The door is ajar. China is open, for the moment at least, and longs for instruction from educated foreigners. Japan is opened by the war as never before, and in some sort Christian ministers reach the

soldiers in hospital and in camp. Manchuria a year ago was in the iron grip of Russia, whose determination was fixed to petrify its people by making the will of the Czar and his Minister of Religion direct their very thoughts. Today the hungry Russian army is fleeing to find a place where it can sit down and eat. Manchuria is open. All these great occurrences of one trend toward the opening of doors of intercourse give us a right to believe that God himself is shaping the future of the nations. At the dedication of the L. M. S. Mission house in London, one of the speakers said, "We have prayed; God has answered, and we are afraid at his answer!" Let this not be true of us. Let us understand the signs of his will and say, "Here am I; send me."

## DEDICATION SERVICES IN ALAMEDA.

The beautiful new edifice of the First Congregational Church of Alameda, which cost about $35,000, was dedicated on Sunday, April the 16th. We give herewith both an exterior and an interior view. A better appointed church building cannot be found in California, and we rejoice with the Alameda brethren in that they have reached the consummation of their hopes and plans and now have such a house of worship as the needs of their work have demanded for some time. The auditorium will seat about four hundred exclusive of the gallery, which will accommodate about a hundred more. There are two other large rooms, each of which will accommodate several hundred. One is admirably arranged for Sunday-school work, the other for social purposes. All in all the work has been tastefully planned and skillfuly executed, and a good impression is made as soon as one enters the building. The beautiful windows in the auditorium minister to the spirit of reverence and worship, and the tinting is restful. The acoustics seem to be quite perfect, and there is every reason for the belief that in this new edifice the church has in every way made it possible for it to do most effective service for the Master. The dedicatory sermon on Sunday was preached by the Rev. C. R. Brown of Oakland. The text was from the 13th verse of the 21st chapter of Revelation, and the subject was "The Gates of the Kingdom." The thought of the accessibility of the kingdom was emphasized throughout. There are gates on all sides. Every man who will face toward the light and will advance can go straight into the kingdom from any position whatsoever. There are gates for the young and for the old; for people of every condition and temperament.

The keys of the new church were presented to the pastor, the Rev. L. P. Hitchcock, by Mr. H. F. Dexter, the secretary of the board of trustees, who said in so doing that the temple which they now handed over was the fruit of much thought; that they had tried to give the Master their best, and that it had been a great pleasure to them to act as the servants of his people. The pastor in accepting the keys said that their efforts had been ideal; that the new building would not only grace their city and be a credit to Congregationalism, but that it would be above all for God.

"We believe in God consciousness and it shall ever be the aim to make the church minister to such a consciousness." The former pastors of the church, the Revs. George Morris, O. G. May and W. W. Scudder were present and assisted in the services. The dedicatory prayer was by the Rev. W. H. Hopkins of Berkeley, who voiced the desires of all in the petition that men and women in need and in darkness might ever see the light as they turned toward this sanctuary. Many Congregational ministers about the bay were in attendance, as were also the pastors of the churches of other denominations in Alameda.

Throughout, the service was beautiful and impressive. There was an absence of the usual effort to raise money. An offering was taken, but it was as simple in the taking as the offerings in regular services on Sunday morning. Nothing was said about any indebtedness and no one was urged to give. All in all it was evident that the church in Alameda had done its best and was there last Sunday afternoon to consecrate their building in most reverent spirit to him for whom it had been erected.

## "THE EVANGELISTIC NOTE."

We have received from the Fleming H. Revell Company, of New York, a book with the above title, containing the sermons preached last November by the Rev. W. J. Dawson in Plymouth church, Brooklyn. The volume contains also an article by Mr. Dawson which explains the thoughts, emotions and circumstances in which the book had origin. From that article and the sermons we make the following excerpts which will give our readers a good idea of the book and will no doubt commend it. The price of the volume is $1.25 net.

### The Note of Authority.

Above all, there must be heard in evangelistic preaching the note of authority. It is the positive conviction based upon the positive experience that tells. The message to be spoken is one of life or death, and it is not our own. We speak for Another, to whom is given the jurisdiction of both time and eternity. We are the embassadors of a kingdom that cannot be removed. Whether people hear or forbear, the message must be spoken. And man being what he is, a creature constantly misled by his passions, and misdirected by false guides; a wanderer who has lost the path and is weary of illusions; and above all a creature conscious of his own incompetence, he will eagerly respond to the note of authority. His supreme need is obedience, and he knows it. His own painful errors dispose him to submission to any authority competent to direct and guide him. So it has happened, and so it will always happen, that when one speaks to him with authority, and not as the scribes, he hears him gladly. The power of the evangelist will be in the direct ratio of the sense of authority created by his character, his life, and his message.

### A Word for Ministers.

I believe that we ministers are in most instances much too mealy-mouthed in our applications of truth. We do not come to grips with the conscience; we move, high-poised, on a wide circle round our prey, and never drop with the hawk's swiftness and deadly impact upon it; and the result is a sense of unreality in our performances, as though the whole affair were a stage illusion of cardboard armies in a mock conflict. I was much struck by a remark of one of the most able and cultured men in Plymouth church at the conclusion of my mission. "I have only one complaint to make against you," he said, "you did not hit us hard enough." And as I have reflected upon that remark I have come to think that the chief cause for the decline of influence in the modern pulpit is the lack of entire plain speaking. We are the slaves of convention. We imagine because a congregation is wealthy and cultured it knows nothing about sin. For my part I confess that since I have been at pains to understand the constituent elements of my own congregation a very different conclusion has been forced upon me. I know that I can address no congregation in a great city that is not likely to include the drunkard, the adulterer, the youth of impure life, the woman beset by temptation, the commercial rogue, and the man who draws his revenues from wrong. Face to face with these realities of life, the speech of the preacher must also be a real thing, or it will be useless.

### "My People Do Not Consider."

It seems to me that one of the greatest perils of this generation is its almost total lack of meditation. "My people do not consider," said the old Hebrew prophet. There are many men who do not know themselves, and resolutely take every opportunity they can to forbid self-knowledge. A young doctor, in speaking to me once of the days of his early practice, when, by a very slight modification of principle and honor, he might have easily made a rapid position for himself, but did not, said: "You see, sir, I could not do it; I had to live with myself." That was a fine answer. Here was a man who knew what self-scrutiny was. Here was a man who looked forward and measured what the future meant, and he could not live with a dishonored self. But with many men today there is no onward-looking thought. They do not use those means of thought which lie in the very nature of our common life. They are counted of no value. And hence, just because you do not sit down and think about yourself, you know not what kind of man you are, and there comes a miscalculation which runs through all your life and is going to work its ruin.

We have all read the parable of Jesus in which he tells us of the man who had many barns and built greater and said to his soul, "Soul, thou hast much goods laid up for many years; eat, drink, and be merry." The proper title for that parable is, "The Story of the Man Who Miscalculated." The most wonderful thing in the story is its entire sobriety of statement, its convincing lucidity, its plain justice. The man is not a bad man. There is no suggestion that he made his money by dishonest or dishonorable means. He is a good man, according to the common ethics of things. What is wrong, then? Simply that he is making the fatal experiment of living without a soul. That is the awful accusation Christ brings against him; and it is an accusation which comes home with marked emphasis against multitudes of men in this age of ours. Will you consider a moment and tell me whether this city—every city—is not full of men and women who are making the fatal experiment of living without a soul? * * *

My brethren, I beg you, first of all, to face boldly the question with which I started—"Are you satisfied with your own life?" And you must take account, in answering that question, not only of the things done but of the things undone. Think of what a human life may be and measure its splendor by the splendor of others who have lived well. Oh, frivolous woman, living only for dress and pleasure and display, look at Catherine of Sienna; look at what womanhood has been when sanctified by the cross. Can you dare to go on living only this empty life of pleasure when you, too, might be a woman like that? Is there a youth here living only for dollars; living only for success, hoping, some day or other, to arrive at that perilous eminence where the millionaire enjoys his doubtful pleasures? Come and look upon a man I once knew. Simple youth that he was, he was so foolish as to think that the world could be converted, and so heroic as to think that God wanted him to do something in converting it. He went to Africa, and was there a year only when he died, and as he lay dying he said to his friend: "You are going back to Manchester, I hope. When you get there go to my old Sunday-school; go to the girl I was to have married; tell her and tell them all that my last words as I lay dying in Africa were, 'Let a thousand die, but never give up Africa.'" I would rather be that young man dying there in Africa

than be the master of millions of dollars. So would you if you would think of it for a moment. Are you satisfied, then, with your life?

## THE SAN FRANCISCO MINISTERS' MEETING.

### Address by Rev. W. W. Scudder of Washington.

The Congregational ministers of San Francisco and vicinity had the pleasure last Monday of hearing from Superintendent Scudder of Washington concerning the work in that state. Mr. Scudder expressed the belief that the ties which bind Congregationalists together all along the coast are growing stronger year by year. The congresses which had been held here and in Seattle had, he thought, had much to do in increasing acquaintance and interest.

He had found that Congregationalism fitted well in the Northwest, and no denomination has there a stronger life. The opportunity there today was regarded as a bright one. Special mention was made of the work of the Sunday School Society in Washington under the superintendency of the Rev. Dr. Samuel Greene, who has been in charge there for many years. Mr. Scudder spoke of it as a splendid work and that out of it had come nearly all our churches in Washington. No man had done more for Congregationalism in Washington than Dr. Greene, and as Home Missionary Superintendent he had found him highly helpful.

The work in Seattle and vicinity Mr. Scudder regarded as very promising. Tribute was paid to Dr. Temple who went recently to Cleveland and it was said that Plymouth church had a large number of noble Christian men who were deeply interested in the extension of the work in that city. It was his opinion that the situation demanded for Plymouth church as pastor one of the best men in the country. In that field was one of the brightest openings for any man's life and energies to be found on the continent.

Reference was made to the excellent work done by certain county associations. That in Walla Walla county had been especially fruitful. Great good had been accomplished also in this way in Snohomish county. And now that the indications were for a strong central church at Everett under the Rev. J. R. Knodell, greater things were anticipated for that region.

It was stated that fifty new churches had come into existence in Washington during the last four years, and that forty church buildings and thirty parsonages had been erected. There are now forty self-supporting churches. Four or five years ago there were only ten.

In connection with his reference to the American Board meeting to be held in Seattle in September Mr. Scudder expressed the conviction that our national societies should touch the Pacific coast at least once every five years. A wider sweep than formerly is demanded.

Speaking concerning the National Home Missionary Society the thought was that there is not enough national connection. In all the home missionary work throughout the land, this society he thought should be in some way the leader.

Superintendent Harrison of California spoke of the good that had resulted here from self-support, but deprecated the fact that nothing was given by the California society to the general work. It was his judgment that a certain per cent should be set aside for the national society and that in this way vital connection should be maintained with the work from ocean to ocean.

Next Monday the meeting will be addressed by the Rev. Dr. McLean.

## Church News.

### California.

Stockton.—Beautiful decorations graced the pulpit on Palm Sunday, and Pastor Sink called to mind the visit of himself and wife in Jerusalem on this anniversary just twelve years ago. In the Sunday-school the birthday box is gradually filling, the contents of which are to be devoted to the new edifice to be planted ere long in the growing resident portion of the city towards the north. Seven thousand dollars are already in hand for the project. In June Mr. Sink will finish 16 years of continuous service in this pastorate—a veteran indeed for California! Would there were more of them!

### Oregon.

Astoria.—A series of special evangelistic services just closed that done great good to the various churches. The Rev. Ralph Gillam assisted the churches. He is a strong preacher and will be a great benefit to any church. He preaches with old-time power. The Congregational church will receive a number of members because of this special effort. Rev. Luther D. Mahone is the pastor of the church and is preaching to good audiences every Sunday. Astoria is one of the difficult fields, but it looks as though a better day was soon to come. The people that have labored so faithfully for so many years are very hopeful for the future.

## DEDICATION AT SALEM, OREGON.

Sunday, April the 9th, was a day which will long be remembered by the Congregational church people of Salem, Oregon. On that day a fine new building, one commensurate with the needs of the work in that growing city, was dedicated to the worship of God.

The sermon Sunday morning was preached by the Rev. Dr. E. L. House, pastor of the First Congregational church of Portland, on the subject, "What Does the Church Stand For?" Superintendent Clapp of the Home Missionary Society and the Rev. P. S. Knight, a former pastor, assisted in the services—also the Rev. Dr. Kantner, the beloved pastor, who has given twelve years of able, earnest service to the work in Oregon's capital city. The Rev. E. C. Oakley, pastor at Eugene, gave the evening sermon,—the dedicatory one—speaking on "The Leavening of the Kinngdom." At the evening service several persons were welcomed into fellowship.

The church at Salem was organized in 1852. The Pacific rejoices with the church and its pastor over the consummation of long cherished plans to equip themselves with a building which will enable them to move forward in the work to which God has called them in Oregon's capital.

The Wine and Spirit Gazette says: "According to statistics recently gathered, about 30,000,000 people are living in prohibition territory in this country. This is more than one-third the entire population. In Maine, Kansas and North Dakota they have prohibition by State law, and in thirty-eight other states they have it by local option."

# Christian Endeavor Service.

REV. HERBERT N. BEVIER.

April 30.

**Topic: Prayer for Missions at Home and Abroad. 1 Tim. ii: 1-8.**

These are days of vast missionary activities. This is a missionary era. Never before has so much money been given to send the gospel far and wide nor have so many gone to carry it. Modern missions are the chief glory of the times. Not the inventive genius of the age nor its achievements in science and the industrial arts, nor yet its rapid strides in culture, none of these nor its interest in libraries and laboratories worthy as that may be can be compared in importance with the moral and spiritual uplift that has come to the world through missionary enterprise and zeal. Joseph Cook used to say that if all the stars in the night sky were woven together into one glorious garland and that placed on one pan of the scales of infinite values the word ought if placed alone in the other would outweigh them all. So is it with real desire for the glory of God. As a matter of fact spiritual things cannot be thought of in the same categories with material nor yet with unspiritualized intellectual things. Notwithstanding Spinoza's much-quoted phrase we must protest that an "intellectual love of God" is a mixing of things which differ. The woman who cast but two mites into the treasury was worthy of perpetual memorial because of the spiritual consecration that led her to surrender all, even her living. Missions must be measured on their own plane, and thus one throb of missionary energy is worthy more than the whole voltage of world energies on lower spheres, magnificent though their works may be.

Yet Christians need to do more than work for missions, they need to pray for missions. It is the fashion now-a-days to reverse the order of the statement and say we need not only to pray but to work; but let us think a little. Do we not need in our bustling, nervous, strenuous age to recur to the fact of our ultimate dependence upon power not ourselves? The apostle tells us that "Our sufficiency is from God," and once again when engaged in a great missionary enterprise, "I can do all things through Christ which strengtheneth me." In these words to Timothy he exhorts that prayer should be made "for all men, that all may be saved and come to a knowledge of the truth," and after all is it not true that "while Paul may plant and Apollos water," God alone can give the increase? It surely is and so we need to pray and pray much for missions.

Christian missions began at Pentecost in prayer and all through the ages prayer has been the mighty engine that has kept the vast trains moving around the world. The great missionaries from Paul to Paton and Taylor have all been mighty men of prayer. We send money to the field and we recruit the forces as the workers fall and imagine that it is our money and our representatives who have done the work, forgetting that not one soul could ever be saved except the "Father draw him." Let us not underrate our human part in the world's conversion. It is important. God cannot do without us, but neither can we do without God. And it seems to the humble writer of these words that we are more in need of emphasizing the latter than the former, in our day.

Prayer for missions—there is a deal of it, though there need to be even more. How many mothers and fathers and sisters and brothers have kinsmen in the field and daily remember them. How many churches have substitutes and prayer is daily offered from the fireside and pulpit in their behalf? At how many family altars (alas that not at more) are the prayer calendars read and petitions offered each morning or eventide for those whose names are read? How blessed to feel that those on the frontier are thus enveloped in atmospheres of holy prayer. We know they are girded by it. They tell us so. They say they are borne up by it as on "wings of eagles."

How wonderful to think that we can by prayer constitute the perpendicular of a right-angled triangle of power the hypothenuse of which is in Alaska or China or Africa. How amazing that we can unlock the doors of magazines of spiritual energy by the simple "breathing of a sigh or falling of a tear, the upward glancing of an eye when none but God is near." Yet it is only as wonderful as the promise, "Ask what ye will and it shall be done unto you."

Sometimes prayers do not get above our heads or through the ceiling because they come from unclean lips. "I desire, therefore, that men pray in every place, lifting up holy hands without wrath and disputings." We have been wont to quote, "Ye pray and receive not because ye ask amiss," as though it always meant that we did not use the right word or asked for the wrong things, but perhaps the amiss-ness is often in the life. The king in Hamlet, after he had committed the foul murder, tried to pray, but could not. "Pray can I not, though inclination be as sharp as will, my stronger guilt defeats my strong intent." We should purge our lives would we pray in assurance. Only from the vantage ground of right living can we hope to have power with God for others. We may pray for forgiveness, but not for power.

Then, too, prayer should be real and earnest, not mere moving of the lips. "The effectual, fervent prayer of a righteous man availeth much." Common sense would teach that we should be interested ourselves before we try to interest God. That there is a deep, mysterious connection between God's working and our praying, wonderfully as it seems, history and experience continually proves. Jesus placed in the prayer he taught his disciples, "Thy kingdom come," though he knew all the time it was God's will and purpose that it should come. So God has condescended to give us privilege and part in his great work.

## THE LEAGUE OF THE GOLDEN PEN.

The League of the Golden Pen is a good kind of league to have. It was started by the Rev. E. H. Byington of Beverley, Massachusetts, and has been explained by him as follows:

"The object of the league is the writing of letters, not the business, social and personal correspondence sustained for our own advantage, but letters written in the spirit of Christ, to give gladness, comfort, counsel, inspiration to others. When such are written the spirit of the writer transmutes the steel of the pen into gold.

"How we long to receive letters, every one of us, from grandfather down to the toddling youngster. My little girl used to have such delight in a letter that she could not bear to have it go out of her hands long enough to be opened and read to her.

"It is the only approach to people that is sure of a welcome. A call may be an interruption; a friendly letter, never. You may not listen to all the sermon, you may skip part of the book or skim the newspaper, but the personal letter you never fail to read to the end, devouring eagerly the criss-crossed and illegible postscripts. It is the cup of cold water, often, to the thirsty soul; and blessed is he who gives it.

"I have preached many sermons, had many personal conversations, but nothing in my ministry has borne so large a fruitage as the letters which I have written. Sermons are too impersonal at best to reach the mark, but a letter goes straight there. A conversation is soon forgotten, but it is hard to destroy a letter written with the golden pen, and often it is kept long. Answers and excuses that seem plausible, when spoken, refute themselves, but when put down in black and white, the appeal unanswered continues to plead. It is not always easy to secure the opportunity for a quiet conversation about things unseen and eternal, but a few earnest words with the pen are always possible. The spoken has more the beauty and fragrance of the flower, but the written word, often, more the qualities of the seed.

"The League of the Golden Pen was started on the plan of securing the greatest possible inspiration, with the least possible machinery. So many organizations, established to advance good causes, are like engines that use up all their fuel in keeping themselves going, and have no power left to move the interests for which they were established. The thought was, also, to reduce the expense of it down to the lowest point. Surely this has been done with an initiation fee of five cents and no dues, while five cents for leaflets will supply an outfit for one who wishes to be a worker. The inspiration comes from the very name, this simple leaflet, and other words spoken and written in its behalf by others who believe in it, and from the card. This it is hoped, with the aid of the record on the back, will prevail, until the habit of writing such letters is formed; and then there is no further need of effort, for such a person will have become a life member, in the true sense of the word.

"The league also aims to bring in touch, by a kind of wireless telegraphy, those already active in this direction, and who are gladdened and quickened by the knowledge that so many other hearts are sending forth their light and life in this way. Here we are a mystic, but most practical fraternity, glad to have discovered each other. I have had scores of letters, saying, 'I have long belonged to the league without knowing it. I am glad to be enrolled with others like-minded.'"

---

In the Swedish army 500 men have recently been tested in rifle marksmanship without alcohol, and also with strong and weak alcoholic drink immediately before and considerably before rifle practice—the results in all cases proving in favor of entire abstinence from intoxicants. And the Swedish parliament has voted to exclude beer from the army stations—spirits being previously interdicted. It has also forbidden the transmission of intoxicating liquor by parcel post.

---

Many ships plough through the seas without a drop of any kind of intoxicating liquors, and some insurance companies allow a deduction of 5 per cent. on the premiums for insuring ships when the master and mate can prove that no intoxicating liquor has been drunk on board during the voyage.

## CURRENT EVENT AND COMMENT.

### Timely Topics from Various Sources.

Australia has 210 churches to every 100,000 people. England has 114, and Russia about 55.

One night in February there were 1,869 men and 312 women in London who were without a place of rest.

Millions of Hindus live and rear families on an income which rarely exceeds fifty cents a week. They never eat meat and need little clothing.

The first fatal heat prostration of the year north of Mason and Dixon's line, occurred at Pittsburg, Pa., March 28, when a workman was overcome in Carnegie's mill, and died. The day was very sultry, registering 79 at 3 p. m.

Thomas H. Wickes, vice-president of the Pullman Palace Car Company, died recently at the age of fifty-eight. He was a superior business man. He left three divorced wives, and had been defendant in a $20,000 suit filed by a fourth woman. Superior in business! We wonder in what else he was superior.

A London news item tells of General Booth in Jerusalem as follows: "General Booth, who has long desired to see Jerusalem, as usual rose very early on Saturday morning, and spent the day in visiting the sacred places, accompanied by his staff. In the Garden of Gethsemane, the General, profoundly moved, threw himself on his knees beneath the shade of one of the venerable olive trees, and called fervently upon God to bless the world. A carmelite monk, who acted as guardian of the place, courteously invited the Salvation Army leader to partake of wine. General Booth excused himself with equal courtesy, and eventually satisfied the hospitable instincts of the monk by accepting a glass of lemon water."

The first meeting of the commission charged with the duty of consolidating the six Methodist Episcopal missionary and correlated societies is to be held in New York on April 19. The task before this commission is an immense one, for it is charged to bring to the next general conference three perfected organizations, ready, when the conference says the word, to start at full head. The three organizations to be formed are the Board of Foreign Missions, the Board of Domestic Missions and Church Extension, and the Board of Education, Freedmen's Aid and Sunday School Work. These three are to take over the business of six corporations which raise and spend an amount equal to four per cent on not less than sixty-six millions of dollars. When perfected, as it now seems they will be in 1908, they will represent the close of an agitation that has already lasted for more than sixteen years. The aim is, of course, greater efficiency and reduced cost of administration.

One who has been scanning the records to the gold products of the years since its discovery on this coast writes: "More than half of all the gold produced in the United States was taken from the mines of California. Today Colorado ranks first as a producer of gold, having yielded nearly a third of the entire gold product of the country for the year 1904. And yet Colorado will have to continue to yield gold at her present rate of about $27,000,000 a year for a full quarter of a century in order to come up to the record already made by the Golden State of the Pacific. Still,

it is so pleasant to boast of being first in rank, no one need to be surprised if the average citizen of Colorado forgets to mention the rather disparaging fact that Montana and South Dakota have each produced nearly as much gold as the older Centennial state, and the additional fact that these three states together have yielded only about one-third as much gold as California has given to the miners since 1849."

Presbyterians, Reformed and other Protestant church people, says the Boston Transcript, will celebrate some of the anniversaries that are coming on within the next few years. It is just four hundred years since the birth of John Knox, and it will be four hundred years in 1909 since the birth of John Calvin. It is in 1909 that occurs the three hundredth anniversary of the discovery of the Hudson river by the explorer whose name it bears. As everybody knows, the anniversary of the discovery is to be observed. To be part of it will be, among Presbyterians and most other Protestants, recognition of the anniversary of Calvin's birth. The Scotch church has invited its fellow Protestants throughout the world to unite with it in observing the approaching May 21, as the anniversary of the birth of John Knox. The exact date of the birth of the Scotch Presbyterian leader and disciple of Calvin is not known, but American Presbyterians have agreed with their Scotch friends to observe the Sunday named. There is a plan to observe Reformation Day with unusual emphasis this year especially on the continent of Europe, and in 1909, on the anniversary of the birth of Calvin, the ninth general council of the Alliance of Reformed Churches of the world is to be held in New York.

Leslie's Weekly says: "Ministers and laymen of many of the Philadelphia churches are praying for the conversion of the mayor of that city, Mr. Weaver, and that he will banish vice from the Quaker city. A great religious revival is said to be sweeping over the town, a manifestation similar to that which many sections of this country are experiencing. We have no desire to discourage the prayers of the righteous, for they are still of much avail, but we hope we will not be regarded as intrusive or skeptical when we ask the good men and women of Philadelphia, who are now down on their knees for the conversion of the mayor, what they were doing on election day, when he was swept into power by a great plurality. Is there not a time to work as well as to pray? Had the ministers and the members of the churches, men and women, of the city of Philadelphia pledged themselves before the election of Mayor Weaver to vote against him or anyone else who would fail to purify the city, and had they gone a step further and named one of their own supporters for the office, could they not have elected him? We doubt if such a combination in any city of the country could be overcome at a municipal election. It is not too late for the good people of Philadelphia to redeem the fame of their fair city, but they must get out of the skirmish line and into the thick of the battle."

Mr. Edison said recently that he was sorry that electricity had ever been used for the putting to death of murderers, and continued in that connection: "There is a sensation of a moment only, but in that moment there is pain indescribable. The flash comes, and the shock; it is ten times more excruciating than the feeling that results from placing one's hands upon live coals. It is a burning, devilish, harrowing feeling. Imagine, if you can, the quick thrusting of 10,000 red-hot needle-points into your body at the same time, and you may have a faint idea of the torture that is endured by the poor wretch in the death-chair for an instant after the current is turned on." Harper's Weekly comments on this as follows: "The constitution says that cruel and unusual punishments shall not be inflicted. We presume Mr. Edison and most electricians would hold that this prohibition is violated by the use of electricity on murderers. Maybe it is. But was hanging so much pleasanter? To be skillfully hanged by a competent hand is probably preferable to being pricked to death in an electric chair. One great trouble with the old method was that it was usually administered by amateurs who had neither skill nor experience. That trouble still obtains where hanging is still in use. The change from hemp to electricity was a step forward, notwithstanding it put a good word almost out of commission and burdened the dictionary with one of the worst verbal bastards that it includes. The change from tyro work to skilled work was humane; the change from sensational, local executions to executions of restricted publicity in state prisons was, and is, considered a gain to public morals. But that the use of electricity to take life is an ideal contrivance is disputable, and some time or other will doubtless be debated again. No ordinary being who had a killing to do and wished to do it mercifully would choose electricity. Ether is a far gentler agent, and especially better suited to women."

## THE EVENTIDE.

One loves to mark the setting sun,
Sink in the west, his day's work done,
With good to all—with harm to none,
In the quiet evening time.

One loves to mark the lessening light,
And mark the steps of coming night,
While home and life to him are bright
In the quiet evening time.

One loves in easy window chair
To breathe the cooler evening air,
And think of all things calm and fair,
In the quiet evening time.

One loves to think of rest at last,
To come at length, now coming fast,
When all life's toils and griefs are past
In the quiet evening time.

One loves to summon well-loved friends,
Whose memory with his heart-life blends,
From graves at earth's remotest ends
In the quiet evening time.

One loves to think how silent night,
Gives place at length to morning light,
When west and east will all be bright;
In the quiet evening time.

—J. Hall.

I do not think a man need shrink from praying definitely and earnestly because he is in doubt as to whether it is wise to ask for this or that specific answer. Let him go right on in faith, and God will either show him that the petition is a mistake, or he will pour summer into lay instead of spring.—R. J. Campbell.

## Sunday-School Lesson

### STUDY OF THE SCRIPTURES.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

**Jesus Washing the Disciples' Feet.**

Second Quarter. Lesson V.

John xiii: 1-14.

April 30, 1905.

The sadness of the Last Supper has been emphasized out of proportion. Jesus as host would certainly not allow the occasion to wholly lose its festive character. The room was spacious. The walls had been freshly whitened and its tile floor scoured. The low, gaily painted table was in position, with the couches, forming three sides of a hollow square about it. Dishes, basons, and water-jars were all in position. It was a goodly scene the well-trimmed lamps shone down upon. The fresh turbans of blue, crimson, and yellow; the animated faces, the table covered with damask and well supplied —all made a study for a painter.

The presence of Judas was one ugly spot on this feast of love. Jesus, without explicitly designating the traitor, announced that one of the twelve would betray him. He did this for their sakes, that they might know he was perfectly aware of his impending fate, and not taken by surprise. He did it for Judas' sake also. It was the last appeal to the traitor. He gave Judas a prominent place at the table, and gave him his portion lovingly with his own hand. He let him know, however, that he read his wicked heart, and only when it was clearly of no avail, he bade him do quickly his wicked deed.

The other blot upon the otherwise fascinating picture was the unseemly dispute as to precedence at table. The disciples scrambled for the most eligible places. It was in part to rebuke this that Jesus acted a significant parable before them. He performed the most menial task of the scullery drudge, one that with their Oriental ideas they would hardly have performed for the Master himself. Peter's strong protest indicates the depth of the apparent degradation. But Jesus, with full consciousness of his origin and destiny, could still do this lowly service. Etiquette of court could neither make nor unmake this King of men who came from God and went to God. There must be an end of caste, of place and precedence, when the Lord and Master washes the disciples' feet. Henceforth they must cherish such a feeling toward one another as would make them willing to perform a service as lowly as that of washing the feet of another.

Jesus, by his own interpretation of his acted parable, leads to a more subtle and universal meaning than that which appears upon the surface. He teaches humility and the spirit of service, but he teaches more than that. To Peter, the protestor, he affirmed that there was a washing (theologically, the washing of regeneration) without which a man continued an alien and stranger, having no part nor lot in the kingdom. Peter grasps the symbolical meaning at once, when he cries, "Not my feet only, but hands and head." Peter's extravagance gives Jesus another opportunity for subtle, but practical, discrimination. It is as if Jesus had said, "One who has had a bath does not need to bathe again to be rid of the dirt that adheres to the feet on walking from the bath to the table. Washing feet is sufficient. So one who has had the washing of regeneration does not need to have it repeated in order to be cleansed from fresh guilt. Daily forgiveness for daily trespasses is sufficient."

**The Teacher's Lantern.**

The upper room, where the Last Supper was eaten, probably belonged to some well-to-do disciple. [John Mark's father (?)] It may have been the scene of the appearance of Jesus after his resurrection and of the Pentecostal effusion of the Spirit. If so, it was the very cradle of the infant Church.

The anachronism of Leonardo de Vinci's lovely fresco of the Last Supper is curious. He represents Jesus and the disciples sitting in Occidental style at a very modern extension table. They did not sit at all, but reclined on couches. It was this reclining that made it natural for John to lay his head on Jesus' bosom, and for Peter and John to hold their whispered conversation without Judas observing them, and finally for Jesus to wash the disciples' feet, as they would extend over the edge of the couch and away from the table.

This action of Jesus is not a mere accident. It exhibits the fundamental principle, the very animating spirit of his life and mission. He became a servant. We must understand this action and imitate it, or we have no part with him.

Feet-washing can never rise to a sacramental dignity. The literal act is a caricature in which the spirit is lost. The Lord's commandment to wash one another's feet is only another putting of his new commandment of love. Love is humility. Love delights to serve the necessities as well of the body as of the soul.

The foot-washing parable signifies that it is Jesus who does the washing. It also teaches that those who have received his washing will need constant renewal to be rid of the soil of daily life, although this no way depreciates the virtue of the original washing. Finally, persons who have been so renewed are furnished to be helpful to others.

Some one criticises the evangelist for giving Satan a place in his narrative. But he could not avoid it. God's work and the devil's were parallel in human life. The Berlen Bibel quaintly says: "Christ prepares himself. Satan prepares himself. Hence the text appears here abruptly torn asunder. Yet there is deep harmony. The style it thus intersected to show that Christ has such a tangled way to pierce through, and that his disciples must in like manner follow him."

Jesus' devotion to his disciples is superb. Naturally he would have been absorbed with his own approaching sufferings, and his attention diverted from his followers. But his self-oblivion was complete. Under shadow of his cross he did not forget "his own." "He loved them to the (his) end."

The inutility and importance of mere ceremony or sacrament is evidenced by the fact that Judas, with the others, had his feet washed. The traitor had not been benefited an iota by this service, even though it was rendered by the Lord's own hands. As a man's heart is, so is he, sacrament or no sacrament.

**Mosaic from Commentaries.**

John saw into the heart of Jesus, and therefore wrote verses 1-3.—Stier. Jesus knew: Consciousness of his might, victory and glorification fills his spirit. —Ibid. Predicating in sublime words a sublime event.—Ibid. Supper being ended: Rather when supper arrived.—Ibid. evil put into heart: Judas formed this plot six days before, on the occasion of what happened at Simon's house.—Clark. Knowing that the Father: An unclouded perception of his relation to the Father. The commission he held from him, and his approaching return to him possessed his soul.—J. F. B. Dangerous ambitions were to be restrained by a remarkable example of what he had often affirmed, that true greatness consisted in humility and service of others.—Clark. His garments: Outer, which would have impeded operation.—J. F. B. Towel and girded: Assuming a servant's dress.—Ibid. Lord, dost thou: Profound and beautiful astonishment.—Ibid. That which others probably thought before him, he speaks out plainly.—Stier. Never: Through false and self-willed reverence and voluntary humility he sinks into opposition and refusal.—Ibid. No part with me: Peter could not submit to the Master serving his servants. But the Master's saving work was a series of such services, ending in one transcendent service. If Peter could not let the Master do the lesser he could not do the greater.—J. F. B. Not my feet only. Sense of his impurity rose to dictate these words to Peter.—Bengel. Consciousness of sin awakened.—Tholuck The words of Peter enter into the impersonal and universal meaning of the Lord's words.—Baumgarten Crucius. He that is washed: In this thorough sense to express which the word is changed to one meaning to wash as in a bath; to be so washed is to be clean every whit or as a whole.—J. F. B. Wash his feet: The devil lets no saint reach heaven with clean feet. —Luther. It is a muddy world through which we have to pass.—Anon. As soon as the heart prays for the feet they are washed.—Zinzendorf. An example: Ye must act in like manner; be mutually serviceable.—Stier.

### "IT'S ME, JESUS."

At a religious meeting in the south of London a timid little girl wanted to come to Jesus, and she said to the gentleman conducting the meeting, "Will you pray for me in the meeting, please? But do not mention my name."

In the meeting when every head was bowed, this gentleman prayed, "O Lord, there is a little girl who does not want her name known, but thou dost know her; save her precious soul, Lord."

There was a perfect silence, then away in the back of the meeting a little voice said, "Please, it's me, Jesus—it's me!"—Selected.

### MATILDA'S EASTER PIECE.

Matilda's music lessons have just begun again!
Miss Perkins comes at nine o'clock and goes away at ten;
And from the moment she arrives until the hour is through
You hear, "One, two! One, two! One, two! One, two! One, two! One, two!"
If you're passing through the hallway, and you peep in at the door,
You'll see Matilda sitting there. (Her feet don't touch tne floor!)
Like a fairy on a mushroom, in her muslin and her lace,
Matilda plays the treble and Miss Perkins plays the bass.

I'm half afraid Matilda hates to play like anything!
There's a wrinkle on her forehead when she hears the door-bell ring,
And she says, "Good morning!" sadly, and I've noticed, as a rule,
That she walks, oh, very slowly, to the big piano-stool!
From time to time the music stops, and then you hear, "I can't!"
But there's this about Matilda, that she never says, "I shan't!"
For there may be lots of trouble, but of temper not a trace
When Matilda plays the treble and Miss Perkins plays the bass.

The piece Matilda's learning—and that now and then she pounds!—
Is called "The Silver Fountain," and that's just the way it sounds,
For it's "tinkle, tinkle, tinkle," on the little upper keys,
And in one place, near the middle, there's some trilling, if you please!
It is very hard to learn, and easy to forget;
It will take her all the season just to do this one duet,
And the concert comes at Easter! On the program there's a place
Where Matilda plays the treble and Miss Perkins plays the bass.

—Selected.

### QUAINT EASTER CUSTOMS.

The most common form of observing Easter is by the use of eggs, eggshells dyed in various colors, or eggs made of candy and decorated. These eggs are called pasch eggs, and were used in connection with the Passover supper—Passover eggs. The egg is the symbol of life, and all animal life comes from the egg. From the Persians, and from the Jews as well, the use of the eggs as the symbol of life has for thousands of years been connected with the spring-time worship.

On the Monday following Easter day the grounds of the White House in Washington will be freely open to all boys and girls who will spend a day there picnicking and rolling eggs down the little hillslopes of the presidential grounds—really following, but little thinking that they are doing so, a custom which was an old one long before America was discovered.

But if you look in the windows of the candy stores you will find as many hares, little rabbits, as eggs. What does this mean? I have asked many people about this and have not found anybody who knew. Why are the brown, stump-tailed hares among the Easter eggs? Let me tell you what I have learned about this custom:

Away back in the Middle Ages, perhaps four hundred years or more before this country was discovered, a German duchess who knew about the Easter eggs custom, went far away into a country village where the children had never heard of Easter eggs even. She told them the story of the Resurrection, and how the people in many places used eggs as the symbol of the new life. Then she persuaded the children to go with her into the woods the day before Easter and make little nests in the soft green moss, to see if on Easter they might find eggs. This they did, and after they had gone home she placed in these green, mossy nests eggs whose shells had been beautifully dyed in various colors. The next morning the children ran into the woods to find if there were any eggs in the nests which they had made the day before, and were not only astonished but delighted to find blue, yellow, red and purple eggs in all of them.

"Where did the eggs come from?" the children asked, and one boy said, "The hens laid them." "Ach nein," said a little blue-eyed German girl, "the hens could not lay such beautiful eggs as these." "Then where did they come from?" While the children were disputing about this matter their noise frightened a little brown hare, who scurried out of the rustling leaves, but not before the blue-eyed girl had seen him. "O," said she, "the hares brought them." And to this the children agreed, so that the connection was made in the children's minds, at least, between the hares and the eggs. In some such way as this the hares and Easter eggs came to be placed together.

New life, new bonnets, new dresses, belong to Easter, but the best Easter dress is determination by God's help to live a new and better life.—D. A. Jordan, D.D., in "Sunday Talks on Nature Topics."

### THE GATES OF DEATH.

Charles Wagner, Author of "The Simple Life."

Easter is the oasis in the desert, the rose on the thorn-bush. Easter is life issuing from death, having first triumphed over it. The heart dies, but has no conception of death; man conceives it, and succeeds in turning it into life by entering it with all his faculties. He quaffs it, savors it, exhausts its bitterness, and at last consumes it. The just man dies, no longer constrained thereto, but willing it. Through love he gives himself, casts himself into the gulf, and lo! the gulf is filled! So it is that from death comes light. He is dead in despite of death. Let such as weep over the old-time fatality and disaster turn toward this new fact.

Only in suffering, in willing sacrifice, and in death transformed into action does the higher life appear. Elsewhere are the rudiments; here is the finished scince; elsewhere are the steps that mount toward some far-off height; here is the height itself.

### ABOVE RUBIES.

The people of the church were holding revival meetings. Almost at the very beginning, the pastor's wife was confined to the house by a severe cold. She was much disappointed and just a little discouraged. To add to it all, the rain began falling, and gave promise of long continuance. The rain made her lonesome and sad. She did not know how soon the clouds were to break and let through a bright sunbeam. That night when her boy returned from school, he brought a dainty envelope, addressed to her. It contained two notes from girls in the high school who were also members of the church. The first read:

"My Dear Mrs. S.: I being told of your illness, will write a few lines, telling you how sorry I am. I hope you will be able to be out soon as we miss your dear face so much. We are having lovely meetings at the church this week, although there are not many there. Still we know that God is with us. I am not going to miss a night, if it is God's will. Pray for me, my dear Mrs. S., that I may ever do what God would have me to do. Praying that God may speed your recovery, I remain, Yours in his name,

"W. L."

The second letter read:

"My Dear Mrs. S.: I am so sorry you are ill, and I hope God will soon make you well, so you can be with us again, for you don't know how much we miss your smiling face. The meetings are very helpful. I think I should love the young lady (the evangelist, Miss S.) if I knew her. She has such a sweet voice, and I like to hear her so well. I know how to sympathize with you, as I have had three severe colds already this winter. W. and I thought you would be rather lonely, so thought we would write a little note to you, and let you know how very sorry we are. Hoping you will soon be well again, I am, Yours and His,

"G. L. D."

The rift had come in the clouds. These notes brought joy and sunshine and a grateful tear. Blessings on you, little women. The value of such deeds is above that of rubies. F. S.

# FREE

## SEND FOR IT.

A new "Royal Baker and Pastry Cook." A collection of the best practical receipts for every day American cookery. Revised edition, with ample notes, comments and directions. Ask for the new edition.

ROYAL BAKING POWDER CO., NEW YORK.


### THE HEAVENLY ARBUTUS.

A type here lies
Of resurrection power,
In the sweet-scented flower
Before our eyes.

These buds we see
Are only clay refined;
But oh, the robe of mind—
What shall it be!

From what has been,
The heart can never guess
How glorious the dress
Unstained by sin.

My soul is warmed,
To think this dust of ours,
Like loam into these flowers,
Shall be transformed.

And from the clod,
Up through unfriendly storms,
Ascend, in radiant forms,
To dwell with God.

### THE MEANING OF EASTER MORNING.

George Matheson, D.D.

Paul does not regard the resurrection of Jesus in the light of a personal reward miraculously enhancing his glory. He looks upon it as the inevitable result of a glory already existing. It was not an immortality conferred; it was an immortality emerging. He says elsewhere in so many words that the immortal life of Jesus was the life he bore about in his dying body. He was not immortal because he rose; he rose because he was immortal. The Resurrection was not a root but a flower. The root lay in the Christ of Calvary—the Christ who could suffer and still be strong. The secret of his immortality was not the rolling away of the sepulchral stone; it was the holiness that sustained the wilderness and the cross. Easter was not a miraculous intervention on behalf of Jesus; the miracle would have been his continuing under the power of death. Had there been no resurrection, Christ would have been dead—there would have been a violation of spiritual law. The rolling away of the stone prevented a miracle; it restored the order of Nature; it re-established the harmony between life and its environment.

One of the dearest disciples and closest companion of Paul has given direct expression to the idea that the Resurrection was no miracle. I allude to the earliest of ecclesiastical historians—the writer of the Acts. Speaking of the rising of Jesus, he uses the remarkable words: "Having loosed the pains of death, because it was not possible that he should be holden of it."

It was not required that Jesus should be made immortal. Jesus was already immortal. Even at his hour of death there was an incongruity between him and death. His death was a miracle; it was quite impossible that it should be a perpetual miracle. Something must intervene to restore the broken balance of nature. Jesus had in him the root of immortality—something which made it inconceivable that his flesh should see corruption. That thing was holiness. His purity of heart demanded that he should see God and not corruption. The secret of his immortality was in himself, not in his resurrection. He loosed the pains of death because he was himself stronger than death. That strength is our hope of glory. Easter is merely a manifestation of that strength—an effect of it, a result of it. Christ is, in the deepest sense, the cause of his own rising; in Christ, and not in his rising, lies our vision of immortality.

As I stand in the great gallery and read the face of Jesus, as I mark the expressions of that face through all the scenes from Galilee to Calvary, I feel that he is already immortal. I am impressed that here is a life which is going to his father, which is bound for heaven, which has already obtained a key to open the golden gate.

With Paul I regard Easter morning as the Father's audible "Amen" to the work of Jesus.—"Studies of the Portrait of Christ."

### RESURRECTION FROM THE DEAD.

Henry Graham, D.D.

There are some things in nature which prepare us for this doctrine. The tree shoots out its leaves in the springtime; they grow to full size, then turn yellow, wither, and fall off in the autumn. If we had not seen it take place we should never dream that the tree would leaf out again.

A bulb placed in the earth shoots out leaves and a blossom in the spring. We admire its beauty, but soon the flower fades. We comfort ourselves with the reflection, "The blossom is gone, to be sure, but the leaves yet remain; the plant is still alive." But before midsummer the leaves too have disappeared, and nothing of the once beautiful flower is visible; there is no sign of life for many months. Did we not know its history we should conclude that the charming plant had run its career, and disappeared from the realm of life.

Who that for the first time saw the sun sink in the West, and the darkness of night come on, would ever divine that there could be a sunrise and a glorious morning?

If a being from another sphere, who had never met our experiences, nor anything like them, should come to earth in midsummer, and see the days little by little grow shorter and the nights longer, the heat gradually decline and the cold increase, he would inevitably conclude that the future had nothing in store but eternal darkness and frost.

A celestial being, who, for countless ages has observed the larger operations of God's universe, may look for the Resurrection Day with no more anxiety than a child of earth watches for the morning, or the coming of spring.—"Old Truths Newly Illustrated," Eaton & Mains.

### THE EASTER MUSIC.

"On earth our best music is dissonant, for our instrument is sadly out of tune. To die is to be set in tune to God's eternal keynote—love. It is to come into harmony with one's self, and therefore with God; it is to come into harmony with God and therefore with one's self."—Selected.

"Is there anything you don't need that I might take?" asked the slovenly old junk man, watching Subbubs packing his goods on the moving van. "Yes," snapped Subbubs, "a bath."—

# SHASTA ROUTE

is the way
to the great

## Lewis & Clark Exposition

Take a vacation trip to the thriving Northwest, visit Portland and see its uniquely interesting exposition. The Shasta Route is famous for its wonderful scenery—Sacramento Canyon, Mt. Shasta, Siskiyou Mountains

## LOW RATES

will be made from all points.. Exposition opens June 1, closes Oct. 15. Ask nearest agent of the

## Southern Pacific

613 Market Street

**MELROSE TEA.**

Having secured the sole agency for this justly celebrated tea, I am prepared to fill orders promptly. Price, 75c. per lb. S. M. Farnam,
Box 75. Fruitvale.

## REDLANDS

If you are thinking of making a home in California, can you find a better place in which to live than REDLANDS?—A city of rapid and permanent growth, fine scenery, excellent soil and abundant water, good climatic conditions and the very best society, churches, Y. M. C. A., public library and fine schools. **No saloons.** For further particulars, call upon or address

JOHN P. FISK,
First National Bank Blk. Redlands.

"DOMESTIC" THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

**Standard** PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

**J. W. Evans, Agent**
1021 Market St., San Farncis
(Near Sixth.)

# HOTEL GRAYSTONE

66 Geary St., San Francisco.

A Modern six-story building. Steam Heated, Electric Elevator and Lights. Private Baths. Every modern convenience. Located in the heart of San Francisco, one block from Palace and Grand Hotels.

RATES REASONABLE.

JAMES G. CHOWN, Proprietor.

Hot and Cold Baths. Excellent Table.

## THE OCCIDENTAL HOTEL

American and European Plan

*Montgomery St., Cor. Bush, San Francisco*

GEO. WARREN HOOPER, Lessee.

Terms Moderate. Omnibus to Station and Boats.

Fine Crown and Bridge Work — Transplanting of Teeth

## Dr. N. Bar Due

DENTIST

1584 Market St., Cor. Larkin, San Francisco
Electrical Specialties.
Free extracting, cleaning and examination on Tuesdays and Fridays to customers 4 to 5 pm

## Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

## DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 — 743 Mission St., bet. 3d and 4th

F. L. TURPIN, Proprietor. Telephone MAIN 1535

## ROYAL HOUSE

126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street pass Cars the door


The smallest grain of sand will keep the smooth plates of glass from adhering. So the smallest thing between our souls and God, God's will, God's blessing.

Some people need to be reminded of a time-worn and world-wide caution: "I have troubles enough of my own: don't mention yours."